A U M

The fact that burdens are growing heavier cannot be accounted a bad sign; there must be in those whom burdens come an unused strength that needs exercise. —R. C.

THEOSOPHY

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THEOSOPHY HALL

GROUND was broken June 25, 1927, for Theosophy Hall at 33rd Street and Grand Avenue, Los Angeles, California. The date is that of the anniversary of the passing of Robert Crosbie, Founder of this Magazine, of the United Lodge of Theosophists and of Theosophy School.

The activities inaugurated by Mr. Crosbie have been faithfully continued since his death in 1919, and have steadily increased throughout the years, so that now the pure stream of the Theosophical Movement started by H. P. Blavatsky in 1875, and continued by William Q. Judge until his death in 1896, may be said to be restored, consecrated, established—for the third generation since the beginning of the Movement is engaged with pure hearts and clean hands in studying, living, promulgating Theosophy as delivered and exemplified by the Predecessors.

The new building will have 24,000 square feet of floor space; will contain a suitable auditorium, library, reference and reading rooms, abundant offices for editorial and other executive needs, ample classrooms for the children of Theosophy School; will be handsome as well as useful, and afford a fitting and enduring center of work for activities which have now become world-wide in scope.

A wish long fostered by Mr. Crosbie, a need long felt, a hope long deferred, has now come to realization. Theosophy Hall is the fruit of wholly voluntary offerings in time, money, and work by men, women, and children who are determined to "make Theosophy first" in fulfilment of H. P. B.'s last Message to the American Theosophists. It is to be a home for Humanity, dedicated to Masters, to Their Cause, and to all True Theosophists, in every Country, and of every Race."

THE RISING CYCLE

WRITING more than a third of a century ago, soon after the death of H. P. B., Mr. Judge discussed "The Future and the Theosophical Society." He called attention to facts and factors insistently regarded by Masters and by H. P. B., but whose determinative importance had not been seen by leading Fellows of the Parent society during her life-time and which were more than ever in danger of being ignored or forgotten. He drew from the necessities and existing circumstances a number of inferences as to the future which now, after the lapse of a full generation, may be seen as a prevision and a prophetic warning.

First he quoted from a letter of H. P. B.'s written in 1888 in which she gave a "bird's eye view" of the then future. She saw ahead a break-up of the Parent society, and its *skandhas*, or bad Karma, represented by many societies—theosophical *sects*. That has come to pass. But she saw also "a few earnest reliable theosophists in a death struggle with the world in general and with other—nominal and ambitious—theosophists." That, too, has come to pass, so that to-day the Theosophical Movement is no longer represented by theosophical *societies*, but by the individual Theosophists in and outside all of them, and these scattered "reliable theosophists" are, in her words, "greater in number than you may think, and *they prevailed*." The italics are hers, and the signs are not wanting that this portion of her vision is in process of fulfilment. There are some theosophists left in Mrs. Besant's society, and those few are working to disseminate the teachings of H. P. B. and to expose the falsities of fact and philosophy so strenuously propagated by Mrs. Besant and her satellites. These few reliable Theosophists in the Besant society may not succeed in their self-imposed task, but they serve as a catalytic agent for all that: they are forcing the pretenders to discard their theosophical masks and stand or fall for what they are, not what they pretend to be; and they are making the facts so evident that multitudes of members, finding that Besantism, Leadbeaterism, Catholicism, and Messianic delusions are *not* Theosophical teachings, have been and are withdrawing from the Besant ranks. With these exceptions there are now none but "white corpuscles" in the Besantite veins. And so with Mrs. Tingley's "Universal Brotherhood and Theosophical Society." And so with Mr. Hargrove's "*The* Theosophical Society." And so with "The Temple of the People." And so with the multitude of smaller bodies which depend on corruption of philosophy, perversion of facts, pandering to psychic cravings with psychic ravings, and upon personal claims and assertions of "communications from the

Masters of H. P. B." Their extravagances show the extremities to which they are reduced. Like begets like, and in each of these parasitic bodies there are fungoid growths—cankers within cancers, with smaller followings of their own. It all reminds one of Jonathan Swift's famous verse:

> "So, naturalists observe, a flea
> Has smaller fleas that on him prey;
> And these have smaller still to bite 'em;
> And so proceed *ad infinitum.*"

Meantime, step by step as disintegration goes on among the pseudo-theosophical bodies, the Rising Cycle shows on the constructive arc an ever-increasing circulation of the writings of H. P. B. and Mr. Judge, an ever-growing activity in genuinely Theosophical propagandum and study, as men and women who have reached maturity during this Twentieth century "come in contact with the knowledge which was theirs in former births."

Next, in the article cited, Mr. Judge quotes H. P. B.'s words in the closing section of *The Key To Theosophy* on the future of the Theosophical Society, its possibilities and its dangers—words which every true Theosophist ought to learn by heart. With these two quotations as his text, Mr. Judge proceeds to note the condition precedent to the safety and growth of the Movement in the right direction, as given by H. P. B.:

> "There must be an adherence to the program of the Masters. That can only be ascertained by consulting her and the letters given out by her as from those to whom she refers. . . . that program . . excludes the idea that the Society was founded or is intended as a 'School for Occultism.' . . . 'Let the Society flourish on its moral worth, and not by phenomena made so often degrading.' "

How the program of the Masters has been lost sight of in the various theosophical and mystical bodies; how pretended schools for occultism have diverted the energies and the aspirations of inquirers and seekers from the great ideas of Universal Brotherhood, Karma and Reincarnation; how psychics, mediums, charlatans, and traders have defiled and abused sacred Names and sacred Teachings—all this is "the inexorable shadow which follows all human innovations." It was the shadow of the mission of Krishna, of Buddha, of Jesus; as inevitably it was and is the shadow of the mission of H. P. B., for it is the evil Karma generated by those who seek with impure motives as well as by those who would purvey with unclean hands.

Mr. Judge asked students to consider well the *great tone* running through all words from pure Teachers and pure Teachings, and declared that the true program of the Masters is for Theosophists to work

> "To supply the world with a system of philosophy which gives a sure and logical basis for ethics."

This is a call to work for the race and not for self, a request to bring

to the west and the east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true universal brotherhood. There is nothing personal, nothing sectarian, nothing smacking of "psychic phenomena" and "occult powers" in this prescription—yet in very truth it calls for the profoundest Occultism, an occultism which the world desperately needs. It is the true Occultism of Masters, of H. P. B., of Mr. Judge, and of all sincere Theosophists. It is an Occultism as lacking in the numerous theosophical and occult societies as it is in the sects and churches of the various religions, or in modern science and systems of education.

It is the Occultism which uproots, not fosters, dogmatism and priestcraft, old or new. The old faiths are crumbling and the Theosophy of H. P. B. supplies the link which stirs up thoughts of the very highest importance just at a cycle when the age may swing back to anything but what all true Reformers have fought for. Nothing but pure Theosophy can supply that which, by joining religion and science together would make, the one scientific, and the other religious. Already in fifty years the times have been led a step in the direction of "the primitive soul-satisfying philosophy of the ancient Aryans."

Certainly this does not mean or imply that Theosophy, the Wisdom-Religion, should be Christianized or materialized, or turned into an *alias* for Spiritualism—any more than that it should itself become dogmatic, sectarian, a new burden of evil in substitution for an old. These are the pitfalls which the existing theosophical societies have digged for themselves, making their own graves, thus fulfilling the saying of Christ: "Let the dead bury their dead."

Nor does it imply what so many students have vainly longed for and as mistakenly worked for—the impossible conversion of the churches and of modern science and spiritualism to Theosophy. On this point Mr. Judge wrote:

> ". . . we can never hope to see the churches and the ministers coming over in a body to our ranks. It would be asking too much of human nature. . . . Congregations hire their priests at so much a year to give out a definite sort of theology, and do not like to be told the truth about themselves nor to have too high a standard of altruism held up to them in a way from which, under theosophical doctrines, there would be no escape. They may all gradually change, heresy trials will continue and heretical ministers be acquitted, but the old buildings will remain and the speakers go on in new grooves to make other reputations, but we may not hope to see the universal rush to join us."

"Psychical Research"—materialism transferred from the physical to the astral states of nature and man—is more and more interesting many minds which see in its phenomena and possibilities what they think to be the Spiritual. This is an old error of mankind, due for re-

crudescence at this stage. It is the natural lure of those who have successively broken with orthodox religion, orthodox science, orthodox spiritualism as explanations of life. In time it will be found to have neither an ethical nor philosophical basis and so can not satisfy the truly inquiring Soul. Its opposite pole is an honest atheism, in which there lies a greater danger for the disillusioned incoming Egos than that sanctioned under the various forms of phenomenalism.

Not the atheism which has hitherto passed current under that title, but a religious atheism—a Western counterpart of popular Buddhism. The "Damned Souls Society" formed at the University of Rochester (N. Y.) which can be seen from its title to be in the nature of a protest and a negation only, has been followed by a "Society of the Godless," by "Junior Atheist Leagues," and so on. Already a score or more of such societies have been formed—all of them in Universities and High Schools. They are a natural crop of the theories of evolution held by university professors generally: metaphysical "wild oats." Press and pulpit have given wide publicity to these atheistical associations of young men and women and have been horrified by them. In truth, they are not a disease but mere symptomatic outbursts which may as well be studied in a good light as a bad. They show that the reign of authority is over in matters of conscience, the rule of mental tyranny at an end for the best minds of the incoming generation. Atheism has nothing to defend, however much cause for assault upon the established order, and in a religious sense is but the assertion of the Soul's inalienable right and duty to think and choose for itself. Better thinking and better choosing will naturally follow. Atheism is a retreat from a false position rather than an advance to a more tenable one, but there will be no return to the old orthodoxies. Atheism is as much a protest against existing evils as was Protestantism in its inception.

Members of the hundreds of Protestant Christian sects have too long ignored that Protestantism has in it nothing vital because nothing positive. It is a religion of disintegration. It is now as predatory as the *condottieri* of the middle ages. Begun by fighting Rome and Pontifical claims, it has been maintained by continuous segmentations, each fighting the others and gaining its adherents from them. It is the process of death. A remarkable article in the March *Atlantic Monthly* deals with the subject in outspoken fashion. It is entitled "The Break-Up of Protestantism" and is by Rev. Herbert Parrish, an Episcopal rector. In many ways the article is highly significant to all students of the moral nature, and must excite attention because it comes from a man whose title and calling depend upon the very institution he dissects. We think

we can do no better than quote a few of the statements contained in the writer's eleven-page article. He says:

". . . Protestantism *as an organized religious force* is moribund and shows signs of rapid disintegration. . . .

". . . the educated, the critically intellectual multitudes, a rapidly increasing number, show no disposition to submit to religious autocracy.

"A disintegrated Protestantism will no more return to Rome than the troubled democracy of the day will return to the frozen archaism of the feudal system. If Protestantism as an organized religious force is dying in the twentieth century, by the same tokens of broken authority Rome died in the sixteenth.

"Autocratic authority in religion is everywhere giving ground."

The writer is here but repeating what H. P. Blavatsky wrote in the Preface to "Isis Unveiled" just fifty years ago. It has taken so long to pulverize the ecclesiastical mind, but the grinding has been going on steadily. The upheaval in a single generation has surpassed that of centuries in both the Roman and the Protestant hierarchies. The writer goes on:

". . . many able observers of the present condition of the religious world are persuaded that we are in the midst of a religious revolution. . . .

". . . there is nothing so unsettling to the stability of religious authority, and hence to morals, as a new idea. . . .

". . . it is greatly to be wished that, in the process of housecleaning, Protestantism shall sweep out into the dust heap of time its own superstitions and hypocrisies, . . . its preposterous confessions of faith, its bigotry and prejudices, . . . its holier-than-thou pose, its lay popes, its fond and fanatical trust in secular legislation, its bitter intolerance, its suspicious and terrible emotionalisms, . . . and the thousand and one other Pecksniffian attributes that in its name have so often brought all religion into contempt among sensible people."

The writer blandly ignores that he and thousands of other clergymen who feel and express themselves as he does, have nevertheless subscribed solemnly to these very "preposterous confessions of faith," have themselves taught as religion these very "superstitions and hypocrisies," and do now continue to profit by them. He forgets that Pecksniffianism is the *essence* of Protestantism, not one of its "attributes." What has brought Protestantism to contempt and disintegration—its clergy or its laity? The author derides syncretism as the bane of the "church" but what *is* the Church if not its creeds and its clergy? If the one is a mere profession which its own exponents are free to make with any amount of mental reservations, and if its most liberal theologians themselves "carry water on both shoulders"—which is what syncretism is in plain speech—then what sane conclusion is there to draw other than that both creeds and clergy are morally rotten to the core? Assuredly, there will be no genuine "housecleaning" in Romanism or Protestantism by those who make of their own professions a derision, and of their own dogmas a jest.

Dr. Parrish declares:

"The latest report indicates that there are now over twenty-seven millions of American children, nominally Protestant, not enrolled in any Sunday school. And quite reasonably. The Protestant Sunday school has no systematized religion to teach. . . . The Sunday school, now called the church school, has become the despair or the joke of the Protestant ministry almost everywhere."

What a criminal confession! Morality for morality, what man in whom remains a vestige of genuine ethics would not prefer an *honest* "Society of the Godless" to such utter godlessness as stalks in ministerial garb, according to Dr. Parrish. This veritable confession goes on with a frankness which, in the circumstances, is shameless:

"There is, then, no hope of unity among the Protestants. That idea must be quite definitely laid aside. The cut-throat methods of rivalry, of over-churching, will continue. . . . Two parties, Catholic and Protestant, threaten to tear the communion asunder. Among the sects the Fundamentalists and Modernists have so divided the groups that it is not too much to say that scarcely any two churches of the same denomination teach the same religion. . . .

"Protestantism is disintegrating and is doomed. It may outlast your life and mine, but ultimately America will see it no more.

"It is my conviction that the sooner Protestantism disappears from American life the better. . . . As a moral guide it is superficial, depending on the exterior force of state legislation to effect the redemption of the race. As a mystical experience it is sentimental, without intelligence, and with narrow vision. As a teaching force it is vague, negative, and uncertain. As an organization it is illogical and chaotic. . . .

"Perhaps in dying as an organized force Protestantism will in reality save itself. The Church after all is a means to an end, not an end in itself. . . . The Church, in a sense, exists merely to do away with the need for its existence. But what new form the spirit of religion in the coming age may take, who can say?"

Who indeed? Certainly not the corruptors of the "spirit of religion" in the present age, whose mental frankness uncoupled with moral courage may enable them to diagnose their own fatal diseases, but will never give them the self-discipline and self-knowledge necessary to do more than lament their own fallen fortunes.

The numerous petty theosophical sects everywhere exhibit the same factors and factions, the same symptoms, as the sects of the Churches. There is no difference except in terms. They, too, are doomed, and from the same causation. Disintegration is a necessary step and prelude to reincarnation. The world need is for a religious *organism*, not organizations, and that will be found in the ever-growing numbers of those whose devotion is to the original Message and the original impulsion of the Theosophical Movement. All such Theosophists may take comfort in the knowledge that all the present and future has been foreseen from the beginning of the work inaugurated by H. P. Blavatsky; that the same prevision which commenced the work will continue to husband it. They may take renewed encouragement and inspiration

as well as direction for their energies, from the closing words of Mr. Judge in the article first cited:

> "Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program and refuse to become dogmatic or to give up common-sense in theosophy. Thus will we wait for the new messenger, striving to keep the organization alive that he may use it and have the great opportunity H. P. B. outlines when she says, 'Think how much one to whom such an opportunity is given could accomplish.' "

SCIENCE AND "MATTER"

It is most remarkable that, while honestly confessing their entire ignorance of the true Nature of even terrestrial matter—primordial substance being regarded more as a dream than as a sober reality—the physicists should set themselves up as judges, nevertheless, of that matter, and claim to know what it is able and is not able to do, in various combinations. Scientists know it (matter) hardly skin-deep, and yet they will dogmatise. It is "a mode of motion" and nothing else. But the *force* that is inherent in a living person's breath, when blowing a speck of dust from the table, is also, and undeniably, "a mode of motion;" and it is as undeniably not a quality of the matter, or the particles of that speck, and it emanates from the living and thinking Entity that breathed, whether the impulse originated consciously or unconsciously. Indeed, to endow matter—something of which nothing is known so far—with an inherent quality called Force, of the nature of which still less is known, is to create a far more serious difficulty than that which lies in the acceptation of the intervention of our "Nature-Spirits" in every natural phenomenon.—*S. D. I, p. 147.*

THE QUEST OF FREEDOM

THE love of freedom is innate in all men, quite independent of their ability to make good use of it. Relative freedom is all we can hope for at our present stage, but at least a modicum of liberty is an imperative condition precedent to the soul's growth by initiating action and experiencing the reaction. It is the soul's urge for freedom of expression reflected in the personality which makes frustration of effort painful and unimpeded action pleasurable. Restraint is irksome and compulsion galling to any man as to any nation. History abounds in instances of a subject people's demand for liberty becoming at last so insistent it would brook no denial but swept everything before it.

But indeed freedom is a right of which none can deprive a man, because no chains can hold him but those of his own forging. Unless he forfeits liberty by the abuse of it, the limits to its exercise are set by the capacities of the individual—the more or less undeveloped state of his powers and faculties—just as a baby's limitations in respect to freedom of movement are not imposed from without but rest in his imperfect control of the physical body, his instrument of action. As he learns successively to creep, to walk, to run, he widens the range of his activities and frees himself to that extent from spatial restrictions.

Leaving out of account the negative handicap of incapacities natural to our present stage of development and common to most men, there are the positive Karmic impediments of defects of character, bodily weakness or suffering, circumstances luxurious and enervating or wretched and necessitous, uncongenial or unfriendly associates, and all the other bonds which our respective environments represent. Even though we recognize that our chains are of our own making, it is instinctive to seek a way to escape their weight. This instinct is the stock-in-trade of the mental healer and the "psychologist," who would delude their followers into thinking that such limitations can be overcome by repudiating them. At best these misguided efforts achieve a stay of sentence, although coincidently they set up worse causes for future reckoning.

The common-sense course is neither to deny the existence of our chains nor to increase their apparent weight by struggling against them, but to regard them in their true light and dispassionately. Apparently untoward circumstances are never an unmixed evil. The criterion laid down by Theosophy for evaluating Karma as good or bad is whether it is pleasing or the reverse to the soul, whether it furnishes opportunities for growth and lessons by which the soul can profit, or tends to an arrest of development.

From the viewpoint of the personality, the only point of view, alas, that many are able to take consistently, those conditions are to be avoided which hamper freedom in following personal tastes and predilections, good or bad. But those very restrictions on the personality may be of aid to the soul in its task of mastering its instruments as a prerequisite to its free expression.

Our positive limitations at this time are the result of misuse of liberty in our present or a preceding personality. Until the lower self is brought into line with the will of the real man, its liberty tends ever to license, with the inevitable reaction of restrictions in one form or another. The price of liberty from external bonds is the personality's submission to the direction of the Self within.

A step in the direction of that submission is resignation to the working of the law, as expressed in our surroundings and circumstances, and devotion to the duty of each moment as it presents itself. Race and caste and family are limitations on the individual only until he has transcended the defects and discharged the duties appertaining to them. Those conditions fulfilled, their binding power is gone.

If we resent our circumstances because they hamper us and hold us back from what we fancy we might otherwise accomplish, we bind ourselves to them but the more firmly. The remedy does not lie in change of environment but in change of attitude toward it. The man who is restless and discontented at home carries his restlessness and discontent with him wherever he goes. No freedom is possible while peace of mind is at the mercy of conditions and equanimity depends upon a pleasing combination of circumstances.

After all, it is of very minor importance that we have everything and everybody in our environment exactly to our liking; the important thing is that we shall be able to carry on our work and keep our equipoise under any circumstances in which Karma places us. That man is free, though he be in chains, who can regard with undisturbed calm the rise and fall of the tide of events, realizing that nothing from without can affect him save by his acquiescence, and that everything which comes to him results from his own past action and may be used for his growth and strengthening.

Just as the personality must at last recognize that it will be the pawn of self-made circumstance until it yields the direction to the soul, so the soul in its quest of complete emancipation must learn a similar lesson in its turn. Perfect freedom is not attainable until all incapacities have been transcended by the complete unfoldment of every latent power and faculty. Even with the goal in sight, it may be forfeited if the man forgets his essential unity with humanity and the obligation to help mankind which his very development imposes, and seeks the mi-

rage of freedom offered by Nirvana's selfish rest. At last he must emerge with all his previous advances lost and the long course to travel again from the beginning.

The way to lasting liberty lies but through the recognition that the separated self has no interests apart from the interests of all, and the voluntary abdication of individual rights in favor of the One Self. Those who have made the great renunciation and remained to sustain and encourage mankind in its progress are the Great Masters of Compassion who alone, in Their selfless service, have found perfect freedom.

Forms of Memory

Question—Does the whole Ego, or just a part of it, carry over the impressions, experience, or intuitions, from one life to another—and *how* does it?

Answer—The Ego is an inseparable unit of an integral unity. The Ego carries no impressions whatever. The so-called seven principles, or seven planes, or seven worlds, or seven states of consciousness, are the seven classes of impressions. Impressions range all the way from the most nearly homogeneous to the most completely heterogeneous. All planes or principles are worlds of impressions. Give the name "matter" to the sum total of impressions. On any plane of matter the Ego sees what is on that plane, and this is memory. The five senses are merely forms of memory; that is, impressions objectified by the Ego, and so metaphysically with the other planes or principles. When the Ego recognizes that all is Life, then any and every plane, as also any and every modification of them, become to him planes of objectivity when he chooses to look at them, planes of oblivion when he chooses to put them out of his mind.

NAMES AND THINGS

If I were to say, "Charley is in a tantrum," you would know the "tantrum" might be in any place, but it was Charley's condition I spoke of. So, "Helen is in a state of great excitement," might mean she was upstairs, or out in the street; because the place didn't have anything to do with the condition she was in.—*The Eternal Verities.*

THUS reads the little book which has helped so many children to gain a truer understanding of life, in an attempt to show that "state" and "place" are not inter-changeable terms, so that physical misconceptions of time, place and causality may in some degree be lifted. Since all students of Theosophy are children, adults as well as juniors, and since a materialistic universe represents the only "reality" to all, some considerations upon our common ways of looking at things may be helpful and enable us to study our texts in a truer light.

Our physical, waking universe is a universe of relativities. Everything perceived therein is an object. No object is considered by us alone, and of itself. In position it is north, south, east or west—or above, below, behind, before—some other object. In size it is larger or smaller than something else; in texture it is smoother, rougher, finer, coarser—always comparative; in qualities it is better, worse—and so on. There is nothing absolute in our waking world; that is, without qualities—which always represent relativities. THAT alone is absolute which perceives them all—unchanged and infinite. We may extend this view of a relative universe to include the metaphysical world. This *thought* is better or worse than that, more inclusive or less, as the case may be; this *motive* is purer or less pure than another; this *feeling* is more agreeable than some other feeling; this sensation keener than that. So also in the world of forces: one is more or less powerful than another. Likewise in the world of morals: conduct is better and worse, more constructive and less constructive, right and wrong.

Relativities are essential to learning: it is perception of the differences between one thing and another which enables us to acquire knowledge. All things change; by reason of our own inherent permanency we are able to relate the changes one to another, and to ourselves, storing the results of the experience in the appropriate instrument. We do not change; our expansion is in knowledge, and in the development and range of our various instruments of perception and action, of which even the highest is relative. Man in his essential nature is no evolution, but the Evolver of all. He makes every "place" or "state," but is himself none of them. He is the *power* to make them, to perceive them, to experience them, to learn from them, to change them, to end them—

and to begin them again. He is the Consciousness and the field of consciousness and all things whatsoever that manifest within that field —the things and the field itself periodically appearing and disappearing. The Witness remains, whether there be any thing to witness or no thing.

It will thus be seen that there are no words in which to describe our essential Being. Were there such they would be greater than ourselves, a logical absurdity. Absolute Being does not depend on relations. All relations change. They exist in and because of It. It does not depend upon them.

When words are used in the Theosophical teachings to symbolize states, we almost universally materialize the ideas and make physical *places* of these states. To us, Nirvana is a place, Devachan is a place, Kama Loca is a place, the various Rounds are places, Globes A, B, C and E, F and G are places; a Race is a body, the Principles are things, Evolution is a kind of personal god, as is also Karma, and Life is what we see with our physical eyes. We may believe that we are exempt from this distorted way of looking at ideas, but a sincere self-examination will usually demonstrate the contrary. The very speech that we use tends to bind us to physical angles of vision; it is barren of words relating to the metaphysical. This even extends to our descriptions of the stimulation of our senses. We say, for instance, that a flower has an exquisite odor. It has nothing of the kind: that "flower" radiates a portion of itself which we perceive and evaluate by the power which enables us to differentiate that characteristic of matter which we call "smell." The flower's part in the transaction is a radiation of its own substance, due to the operation of its intelligence. We perceive the workings of the flower's "mind," and say, "It *smells* sweet!"

Nirvana is not a place; it is a condition, a state. The teaching affirms that there are men who are in Nirvana, and at the same time here on earth in physical bodies. Devachan and Kama Loca are states, not places. When we are unreservedly happy we are in Devachan; when we are full of unsatisfied desires we are in Kama Loca—even while we are still living in our physical bodies. Those in Devachan or Kama Loca after the death of the body are not any-*where;* they are *any* where. A Round is not a place; it is merely a name for symbolizing a certain cycle of evolution. A Race is not a group of bodies; it is a class of intelligences of a certain range, operating together. Globes A, B, C, and all the others are not places; they are centers of consciousness, just as man's "principles" are modes of consciousness, expressing themselves through differentiations of substance. Evolution is a process. Life is *not* what we see around us—the phenomena; it is the noumenon—the cause of what we see.

Students know all these things, but the race ideas continually re-

assert their domination over us and the mass-influence of many minds as yet unawakened to realities beclouds the little clear-seeing we have thus far developed. We need to be continually examining our angles of vision and thus clarifying our perceptions, while we strive to counteract the human tendency to dwarf and materialize metaphysical conceptions. Thus shall we help ourselves, and become less liable to mislead others. Thus shall "places" and "states" and "goings" and "comings" take their true positions among the relativities, in the consciousness of the Absolute Being that we all are.

> What is here, that is there; what is there, that also is here. He goes from death to death who sees a difference between them.
>
> This is to be received by the mind, that there is no difference here. From death to death he goes, who sees a difference.

"PLANE AND PRINCIPLE"*

Question—Are Plane and Principle ever interchangeable terms? Can a Principle be said to be a Plane of the working of the next higher Plane, *i.e.*, as Buddhi is the vehicle of Atma, or the ethereal double necessary as the bridge for Prâna to cross over to the physical body? May they be said to be analogous to Spirit and Matter, opposite poles of the same thing?

Answer—It does not seem to be right to try to interchange these two words, for it will result in mixing up the ideas. A plane is, like a plane surface, quite different from a principle, just as gas is different from the place in which it may exist and be felt. Plane of consciousness is used to designate the stage or metaphysical place the consciousness has reached or may be on or in. But to say that a principle of this plane is a plane for some higher state is very mixed, for it would result that thereby our individuality would be lost and all be reduced to annihilation. Whereas as each individual retains his identity and thus must preserve the identity of his principles, whatever those are, it must follow that his principles are not planes but remain as before principles. However, it must be remembered that the word "principle" is used loosely, and sometimes that which is not such is so called. It is easy and definite to retain the actual meaning of "plane" and not try to mix it with some other word. I cannot see any analogy between these two words and "spirit and matter," inasmuch as *plane* means a place for operation or use and *principle* is that which uses or operates on a plane. —*W. Q. J.*

**The Theosophical Forum*, December, 1893.

ANCIENT LANDMARKS

XIX

Osiris, Isis, Horus, and Set

"Salutations to thee, O Osiris, thou the greatest of the six gods issued from the Goddess Noo; thou the great favorite of thy father Ra; Father of Fathers; King of Duration; Master in the Eternity; multiform God, whose name is unknown and who hast many names in towns and provinces."

OSIRIS Un-nefer, "the Good Being," in a Hymn from the Papyrus of Ani is "eldest son of Nut, (primordial matter and infinite space) engendered by Seb (celestial fire) . . . lord of the lofty white crown; as prince of gods and of men he hath received the crook and the whip and the dignity of his divine fathers." His "body is of bright and shining metal," his "head is of azure blue, and the brilliance of the turquoise encircleth him." As Ahura-Mazda is one with, or the synthesis of the Amshaspends, so Osiris, the collective unit, when differentiated and personified becomes Osiris, Isis, and Horus—the upper triad—and their reflection, Anubis, Nephtys (sister of Isis and mother of Anubis by Osiris) and Set—the latter when alone standing for the lower quaternary. These two triads together with the body make up the seven principles of man. All these gods and goddesses were worshipped independently of Osiris, but when the Osirian cult became dominant were fused into his nature.* So, also, Osiris-Ptah (Light) represented his spiritual aspect; Osiris-Horus, the intellectual, manasic aspect; Osiris-Lunus, the psychic; Osiris-Typhon (Set), the physical, therefore passional, turbulent aspect. In these four phases he symbolized the dual Ego, the divine and human, the cosmico-spiritual and the terrestrial. Although his name is the "Ineffable," his forty-two attributes bore each one of his names, which added to his seven dual aspects complete the forty-nine "fires." Thus the god is blended in man and the man is deified into a god.

Osiris was born at Mount Sinai, the Nyssi of the Old Testament, (Exodus XVII, 15) the birthplace of nearly all the solar gods of antiquity, although Osiris actually lived in human form some 75,000 years ago. One of the Great Teachers, civilizers and benefactors of humanity, in the course of his mission he encountered evil, was murdered by his

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*Prof. Sayce in *The Religion of the Ancient Egyptians* reminds us that "The religion of the Egyptians *which is best known to us* was highly composite, the product of different races and different streams of culture and thought; and the task of uniting them all into a homogeneous whole was never fully completed. To the last, Egyptian religion remained a combination of ill-assorted survivals rather than a system, *a confederation of separate cults* rather than a definite theology": (*i.e.*, exoterically). The name of Osiris was very rare before the 6th Dynasty, says Mariette Bey.

brother Set at the age of twenty-eight, and buried at Abydos. According to Bonwick (*Egyptian Belief and Modern Thought*) he did not remain in the grave, but at the end of three, or forty,[1] days rose again and ascended to Heaven and thenceforth became the judge of the dead and the hope of a future life for the Egyptians. All of which proves that the story of Christ was found ready in most of its details thousands of years before the Christian era, and the Christian fathers had no greater task than to apply it to a new personage. This detracts no whit from Christ; it only goes to show that the biographies of all these Divine Instructors are practically identical because all are similar in nature and mission, and in a mystical sense their legendary life-record is true.

The name Osiris (Asar in Egyptian) is connected with fire, as is Asari in Babylonia; Aesar in old Etruscan means a *god*, derived possibly from the Asura of the Vedas, a modified form of which is Is'war or Iswara of the Bhagavad-Gita. In his universal aspect of destroying fire necessary to regeneration, Osiris is the "Lord of Terror," and in Chapter XVII of the *Book of the Dead* he is "the devourer of all slaughtered things," just as Krishna in the eleventh Gita is "Time matured, come hither for the destruction of these creatures."

Among the many titles ascribed to Osiris, one frequently used is "the god of the staircase." In Chapter XXII of the *Ritual* the deceased prays that he may "have a portion with him who is on the top of the staircase," and there are any number of illustrations of a stairway of seven steps. What can this be but "the stairway of the seven worlds, the stairs of which each step becomes denser and darker. It is of this seven-times-seven scale thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not." But great beings like Osiris know it, because by their own efforts they have become Perfected Men, at the top of this septenary stairway of evolution, which they descend and ascend knowingly, without ever losing their consciousness of Self. Whether in a body or out of it, they preserve an unbroken memory of all the states (or stairs) through which they pass. This uninterrupted memory is the *realization* of immortality. Although we are immortal we do not realize it, our memory being broken every night during sleep and also at death. So we find in many chapters of the *Book of the Dead* the deceased implores that he may retain his memory; that he may not forget the names of the guardians of the doors as his disembodied soul passes from one Aat (or state) to another; and, as a prerequisite—to which the utmost importance was attached, that his mouth may be opened and that he may regain his speech (Chapter

[1]The festival of Osiris lasted forty days, the number of days of Jesus' temptation.

XXIII); for speech is "manasic," indicative of and associated only with *self*-consciousness.

The real meaning of immortality, including life before birth as well as life after death, seems to have been as much misunderstood by many of the Egyptians as by Christians today, whose heritage of ideas, true and false, comes in unbroken continuity from that far past. Judging from the *Book of the Dead*, resurrection was insured by the recitation of magical formulae, or conferred upon the dead by Osiris. As Christians believe their resurrection possible because Christ rose from the dead and appeared in one of his finer "sheaths" on Easter morn, so the Egyptians thought that the body of Osiris had been dismembered[2] and afterwards reconstructed into a living being, therefore their members would also be reunited into a living whole. In Chapter XLIII the deceased says: "I am Fire, the son of Fire, to whom was given his head after it had been cut off. The head of Osiris was not taken away from him, let not the head of Osiris Ani (the deceased) be taken away from him. I have knit myself together, . . . I have renewed my youth; I am Osiris, the lord of eternity." In the Papyrus of Hu-nefer, Osiris is thus addressed by Thot: "Homage to thee, O Governor of Amentet, who dost make men and women to be born again."

Budge thinks the offerings placed in the tomb indicate that predynastic man thought he would live again in the identical body he had upon earth, an opinion apparently contradicted in a statement immediately following: "In later times although the funeral offerings were made as before, the belief in a material resurrection was given up by the educated Egyptians and in texts, both of the earliest and the latest periods, . . . it is distinctly stated that the material part of man rests in earth, whilst the immortal part has its abode in heaven." Now the belief was common that the *Ka*, or double, for which food and drink were placed in the tomb, was liable to annoy the living. The offerings and the many personal effects, such as were found in great and exquisite variety in the tomb of Tutankhamen and other notables, permeated with their owners' magnetism, would have a tendency to attract and hold the *Ka*. So might they not prevent it from being evoked or attracted elsewhere? —a danger against which the wise Egyptians would wish to take the utmost precaution. Mummification was practised in order to keep all the atoms of the body intact, so that they might again be used—*not the same body*, but the same aggregation of lives.

Abydos was the object of pilgrimage for thousands of years. From all parts of Egypt kings and princes were brought to this sacred spot

[2]There was a time when some of the inhabitants of Egypt dismembered the body previous to burial, for mummification was not always practised, nor was it ever universal in that country as is commonly supposed.

that their remains might rest near those of their beloved lord. Here was the celebrated Osireion with its inclined passage leading to some underground chamber where were enacted "the Mysteries of Osiris," by which it was said that the beholders were so affected that death lost its sting and the grave its terror. Here was preserved the relic of Osiris, "the living One," carried in all the great religious processions, and here was performed one of the earliest Miracle Plays, which presented in dramatic form the story of the life and death and resurrection of this "Golden One of Millions of Years."

Isis is the Virgin-Mother, sister and wife of Osiris and mother of Horus. She is "the woman clothed with the sun" of the land of Chem. In the litany apostrophizing her, she is the "Immaculate Lady," "Queen of Heaven," "Illustrious Isis, most powerful, merciful and just," titles transferred entire or with slight change to the Virgin-Mary. (See *Isis Unveiled*, II, 209, for comparison of litanies). And not only was the adoration of Isis restored under a new name, but even her image standing on the crescent moon was adopted by the Christians, while her well-known effigy with Horus in arms has descended to our time in the many pictures of the Madonna and child. The "Black Virgins," so highly reverenced in certain French cathedrals were found, upon critical examination, to be basalt figures of Isis! But behind the symbolism of Isis were sublime spiritual and cosmical truths never conveyed to her worshippers by the mother of Christ.

Isis-Osiris is the equivalent of Kwan-Shai-Yin and Kwan-Yin in China. Coming later than Thot-Hermes, the companion and instructor of this pair was Hermes II, an incarnation of the celestial Hermes. In connection with her beneficent mission, Isis taught the women to spin the most wonderful linen, the priests devoted to her service being called the *Linigera* on account of the exquisite linen robes they wore. Isis was the great healer, hence the name Isis was given to a universal panacea. Her power to make men immortal is told in several legends, none with more tender charm than an episode connected with her search for Osiris, which has come down to us from Plutarch. Having traced the body of her lord to a tamarisk pillar built into the presence hall of King Malkander, she gained audience with his Queen, Athenais, and was engaged by the latter to nurse her sickly child Diktys. Isis agreed to restore him on condition that her ministrations be not observed. The child soon waxing strong and beautiful aroused the curiosity of Queen Athenais, who secreted herself in the chamber where nightly some mysterious work went on. From her hiding place she saw Isis build a great fire and place the child therein as in a cradle, changing herself thereupon into a twittering swallow. Horrified at the proceedings, Queen Athenais sprang forward and snatched

her son from the flames, only to be confronted by the majestic but angry goddess, who upbraided her for her folly and told her that in the space of only a few days more her son would have been completely purified and immortal, but now he must live and die like other men. It was through the word and touch of Isis that Osiris, whose fourteen members (his seven dual aspects) having been found and put together, became once more a living being. So, in the *Book of the Dead* she is called the Lady of Life.

Horus was the last in the line of *divine* sovereigns in Egypt. A tablet describes him as the "substance of his father," of whom he is an incarnation and identical with him. There is an elder Horus (Haroeris) to be distinguished from the son of Isis, although in the legends they appear to be inextricably fused.[3] In one aspect, the elder Horus is the Idea of the world in the demiurgic mind; the younger is the same Idea going forth from the Logos, clothed with matter and assuming actual existence. The elder was from remotest times fused with Ra at Heliopolis, and worshipped as Ra-Haremkhuti (Horus of the two mountains), or the rising and the setting sun. In a beautiful illustration of sunrise from the Papyrus of Hu-nefer, Horus-Ra as a golden sparrow-hawk, wearing a disk encircled by a serpent, is adored by seven apes. Astronomically Horus the younger is the winter-sun, and at the time of the winter-solstice (our Christmas) his image in the form of a new-born babe was brought out of the sanctuary and adored by the worshipping crowd. Several references are made in the *Book of the Dead* to "the followers of Horus"—Aryans who settled in Egypt when it had hardly risen from the waters. Yet they possessed the hieroglyphic form of writing peculiar to the Egyptians, founded the principal cities of Egypt and built some of the most important sanctuaries. They were said to be smiths (*mesnitiu*) armed with weapons of iron, and the *mesnit* or "Forge" was the name given to the passage opening into the shrine of the temple at Edfu, where Horus was worshipped under the form of the winged solar disk. An inscription on the temple wall, which Prof. Sayce thinks a late invention of the priests, declares that in the 363d year of Ra-Harmachis on earth, he fled from the rebels who had risen against him in Nubia and found refuge in Edfu. Thereafter, his followers smote the enemies of their leader from the southern to the northern boundary of Egypt.

While Osiris subdued the world by gentleness and persuasion, by song and flute (which he invented) his son Horus from first to last was a warrior. Born to be the avenger of his father, he is said to have assumed the shape of a human-headed lion to gain advantage over Set. In this form he is the Sphinx—Har-em-chu—which is verily his image.

[3] "The celestial Horuses one by one were identified with Horus, the son of Isis, and their attributes were given to him, as his in the same way became theirs." (Maspero).

He is also represented standing on a boat of serpentine form, with spear in hand, killing the serpent. His constant warfare with Set covers many facts, cosmical, spiritual and historical. In one aspect it is the struggle with the lower, personal nature and symbolizes the trials of adeptship; the fact that his triumphs are but temporary shows that his adeptship has to be regained in each new birth. The magnet was called the "bone of Horus" and iron, "the bone of Typhon," the latter being the rough Titanic power which opposes its force to the divine magnetic spirit trying to harmonize everything in nature. The dual nature of Horus is referred to in Chapter XVII of the *Book of the Dead* in these words: "It is Horus when he riseth up with a double head, whereof one beareth right and truth and the other wickedness" (Set). In Chapter CLXXVII he is "the blue-eyed" and "the red-eyed Horus,"—Set was always depicted red. In Chapter XXIX B, Horus is the Universal Ego; the deceased says: "My heart is with me, and it shall never come to pass that it shall be carried away. . . . I am Horus, *the dweller in hearts, who is within the dweller in the body.*" In Chapter LXXVIII, *The Chapter of Making the Transformation into the Divine Hawk*, the deceased says: "And behold, when as yet Isis had not given birth to Horus, I had germinated, and had flourished, and I had become aged. (pre-existence) . . . And I had risen up like the divine hawk, and Horus made for me a spiritual body (sahu) containing his own soul. . . . I, even I, am Horus, who dwelleth in the divine Khu (luminous form). I have gained power over his crown, I have gained power over his radiance, and I have travelled over the remote, illimitable parts of heaven. . . Horus is both the divine food and the sacrifice. . . . The gods labor for him, and they toil for him for millions of years." In later times the Pharaohs, by way of asserting (rightfully or otherwise) their divine nature, assumed the title "The Golden Horus," for according to Chapter LXXXIII of the *Book of the Dead*, Horus was one of those Illuminated Beings "who emitted light from his divine body," and "who never lie down in death."

Set, as we have just seen, is an integral part of both Osiris and Horus, just as Ahriman is an inseparable part of Ahura-Mazda. Typhon is a later name for Set, but still very ancient, his turbulent nature finding expression in the word "typhoon." In Chapter XXXIX, Apep, the serpent of evil is slain by Set's serpent; therefore Set could not have been originally evil. In Chapter XLII, Typhon is described as "Set, formerly Thot," who was also Seth—a puzzle indeed to the Orientalist, but in which we may recognize a Serpent of Wisdom. Cosmologically, all these serpents conquered by their slayers stand for the turbulent, confused principles in chaos, brought to order by the Sun-gods, or creative forces in their evolutionary processes. Elsewhere these principles are called "the sons of Rebellion." "In that night, the oppressor, the

murderer of Osiris, otherwise called the *deceiving Serpent*. . . calls the Sons of Rebellion *in Air*, and when they arrive to the East of Heaven, then there is War in Heaven and in the entire World."

Set was once a great god universally adored throughout Egypt. Manetho, an Egyptian priest, says that he treacherously murdered Osiris and allied himself with the Shemites (the Israelites). This may possibly have originated the fable told by Plutarch that after the fight between Typhon and Horus, Typhon overcome with fright at the mischief he had caused, "fled seven days on an ass, and escaping begat the boys Jerusalem and Judaea." He is evidently connected with the Hyksos, the ancestors of the Jews according to Josephus, and both Typhon and the Jews were "an abomination" to the Egyptians.

The goat was sacred to Typhon, and it was over the goat that the Egyptians confessed their sins, after which the animal was turned into the desert. This was ages before the time of Moses, and the origin of the Jewish scape-goat. Turning to Leviticus XVI, 21, we read: "And Aaron shall . . . lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel. . . and shall send him away. . . . into the wilderness." It is also easy to trace the evolution of Sat (Set)-an to the Egyptian devil.

Although the seven principles of man are symbolized under the various aspects of Osiris, the Egyptians had special names for the sheaths of the soul. While the Egyptologists differ as to their classification, as to spelling of names and in many other details, we quote from Budge's *Book of the Dead*. His list does not exactly agree with the theosophical division of principles, nevertheless it practically covers them, as we shall see, and proves conclusively that the Egyptians were familiar with our seven "souls" in spite of the fact that the translations do not fully bring out the distinctions.

Khat, the physical body. *Ka*, the double, which could become a vampire (Kama-rupa). *Ba*, the heart-soul, connected with the *Ka*, and depicted as a human-headed hawk; it could die a second time (Animal-soul or Kama-Manas). *Khaibit*, the shadow, the hieroglyph of which was an umbrella. Budge regards it as a kind of third soul (Astral body). *Khu*, meaning"luminous," the spiritual soul which under no circumstances could die; it dwelt in the *Sahu* (Higher Manas). *Sahu*, the spiritual body, which formed the habitation of the soul (Atma-Buddhi individualized). It was supposed to spring from the body on account of the prayers that were said, but this could have been merely popular belief, for the author describes it as a "body which had attained to a degree of knowledge and power and glory whereby it becomes henceforth lasting and incorruptible." *Sa* was the mysterious fluid of the gods, and *Hu* was one of the celestial foods. In the Judgment Scene Hu

and Sa, as gods, head the deities who preside over the weighing of the heart. *Sekhem*, or power, Budge says is the incorporeal personification of the vital force of a man, which dwelt in heaven with the *Khus*. Se-Khem is the residence or loka of the god Khem, the devachan of Atma-Buddhi, hence we might think of *Sekhem* as the devachanic body. To this list our author adds *Ren*, the name, to preserve which the Egyptians took the most extraordinary care, for the belief was widespread that unless the name of a man was preserved he ceased to exist; and *Ab*, the heart, an organ rather than a principle, although Budge says it was considered the center of the spiritual and thinking life, in short, the conscience. In Chapter XXVI the deceased says :"I understand with my heart." In Chapter CLXIX two hearts are mentioned, "thy heart (*ab*), thy mother, and thy heart (*hat*) that is in thy body."

In Chapter XCII, souls and spirits and shadows are mentioned together. The deceased says: ". . . let a way be opened for my soul and for my shade, and let them see the Great God in the shrine on the day of the judgment of souls, and let them recite the utterances of Osiris. . . . to those who guard the members of Osiris, and who keep ward over the Spirits, and who hold captive the shadows of the dead who would work evil against me. May a way for my double (*Ka*) . . . be prepared by those who keep ward over the members of Osiris, and who hold captive the shades of the dead." In Chapter LXXXIX the deceased addresses "the gods who make souls to enter into their *sahu*" and at the close of the chapter it begs that it may "look upon its material body, may it rest upon its spiritual body (*sahu*); and may it neither perish nor suffer corruption for ever."

The soul of every defunct, from the Hierophant down to the sacred bull Apis, became an Osiris after death—was Osirified; Ani, for instance, became Osiris Ani. In Chapter CXIX the deceased says: "I am the spiritual body of the God;" and not only this, but all his members were identified with Osiris or some other of the gods. In Chapter XLII, entitled *The Deification of Members*, the disembodied soul says: "My hair is the hair of Nu. My face is the face of the Disk. My eyes are the eyes of Hathor. . . My neck is the neck of the divine goddess Isis. . . . My forearms are the forearms of Neith. My feet are the feet of Ptah. . . . *There is no member of my body which is not the member of some god.*" What is this but the teaching that man is verily the microcosm of the macrocosm? And the chapter continues: "I am Ra. . . I am Horus and traverse millions of years. In very truth, *my forms are inverted*. I am Un-nefer from one season unto another, and what I have is within me. . . . I am he whose being has been moulded in his eye and I shall not die again." The real Osirification is the final assimilation with the One Life —the Egyptian Day of Come-Unto-Us (or Me) which refers to the long

pralaya after the Mahamanvantara. "The 'Monad' . . . has to perform its septenary gyration throughout the Cycle of Being and forms, from the highest to the lowest; and then from man to God." (*S. D.*, I, 135). Those who cross the "iron-bound world" "will rest in the bosom of Parabrahm or the"Unknown Darkness,"which shall then become for all of them Light—during the whole period of Mahapralaya, namely, 311,040,000,000,000 years. (*S. D.*, I, 134).

"Hail, O Egg! Hail, O Egg! I am Horus, he who liveth
for millions of years, whose flame shineth upon
you and bringeth your hearts to me."

The "Being of Tathagata"*

Question—What in Theosophy is regarded as having been the original cause of the "obscuration of the effulgence of the mysterious Being of Tathagata?"

Answer—The Being of Tathagata is the Being of Buddha. It is a mystical statement made by orientals of the doctrine that the Divine Man, the Higher-Self of the Universe, has been obscured by its "descent into matter." For they hold that all Buddhas throughout eternity are the same, and that the Highest nature of Man is the same as the Buddha. Hence this sentence is only a statement that the original effulgence or glory radiated by the Highest Self becomes temporarily obscured by dwelling in matter during evolution; but that effulgence will be restored and shine again at the end of the seventh Round because then matter will have been altered and refined by the indwelling effulgent Buddha. But such quotations as that in the question should never be given without the context in which they occur.—*W. Q. J.*

**The Theosophical Forum*, April, 1893.

LIFE AND ITS PHENOMENA

III

PROFESSOR Fritz Paneth, of Cornell, writes on "Alchemy," in *Science* for October 29, 1926. Certain points made are extremely significant:

The ancient hypothesis that a uniform primordial matter might exist has been substantiated by modern knowledge, at first theoretically and later experimentally.

How is it possible that philosophers, so often despised by naturalists, could predict a scientific result centuries in advance? Different answers are possible. One could regard it as a mere casual coincidence of some old doctrines with the present state of our experimental knowledge. In this connection it is worth while to remind oneself that only one and a half centuries ago the well-known French chemist, Macquer, pointed out the important coincidence that the four elements of Aristotle were substantiated by the results of the most modern chemical analyses. But I am not willing to concede that the conclusions of today are based on such an unsteady foundation as that so-called "experimental proof for the Aristotelian elements." Secondly, following the school of the New-Kantian Philosophers, one could regard our problem as an example that the laws of nature are in the deepest sense created by the human mind and do not exist in an objective world. It is quite impossible on this occasion to discuss this philosophical tenet which has so large a number of followers, but I think you will agree with me that careful scrutiny of the very history of alchemy shows that it does not support this doctrine. Astrology, to which alchemy belonged, attempted to prescribe to nature the laws which it should follow, laws which, developed in detail, were expected to govern the mutual relationships between metals and planets, between microcosmos and macrocosmos, etc. But nature did not consent to be governed by these laws, and generations of thinkers could not impress them upon her . . .

We must therefore regard the return of modern science to the old ideas of the Greek philosophers as a sign that they have correctly realized a principle which was formulated in different ways during the development of science and which Kepler worded as follows—"Nature likes simplicity." This term "simplicity" does not mean that nature always acts in the simplest manner that can be imagined . . . Strictly speaking, we do not now think that there is one primordial substance but rather that there are two. The atom of hydrogen consists of both positively and negatively charged particles, protons and electrons, and it now does not seem probable that we will reach a simpler view of this structure. But the general tendency of the Greek philosophers, especially of those belonging to the Atomistic School, to remove complexity as far as possible and to assume quantitative differences instead of the qualitative ones we must regard as a sound principle of natural philosophy throughout the ages. Therefore, if modern and ancient alchemy are very closely in agreement as to the existence of a primordial matter, this should be regarded not as a mere accident nor as an impress of human ideas upon nature, but as a distinct evidence that from earliest times eminent thinkers have rightly conceived the unity in the multiplicity of things. The greatest significance of modern alchemy is that it has enormously strengthened this early conception and has furnished convincing proof of the unity of the material universe.

Professor Paneth has gone very far in these admissions, and in fact

in his last paragraph is on the verge of recognizing the source of that ancient knowledge which sometimes puzzles modern science: its very keynote being the unity, not of the material universe only, but of the Universe, material and spiritual. Science has not yet found a satisfactory explanation of these things because it has not so far encountered sufficient evidences of this primeval wisdom. Yet any man who will study the works of H. P. Blavatsky will learn for himself that there exists a knowledge which not only calls for investigation, but demands it in a manner which will have to be answered by science sooner or later.

Following the very law of simplicity spoken of, would it not be simpler to assume that astrology and alchemy owe their ancient and modern holds on the human mind, in spite of their obvious fallacies, to their being the degenerate and distorted descendants of a *real* Science which once so demonstrated its validity that the human mind has never lost the impress? Surely a modern Professor should be the last to think that two objects could exist in this universe without possessing a mutual influence. While obviously the physical influence of a planet upon a physical human body, though scientifically calculable, is infinitesimal, need that be necessarily true of *super*-physical influences? And in the present state of psychic research, can science deny the existence of a multiplicity of super-physical influences entwining and connecting all things? If so, it is bigotry and not science.

This is not to be taken as a defence of the "astrology" known to the public of today, which is mostly a pseudo-science, though under the law of averages it necessarily has to guess right *part* of the time. Its whole basis is far adrift from the fundamental laws of nature, and arguments in its favor are usually found to be based upon the human tendency to remember the favorable and forget the unfavorable.

According to the latest experiments and theories, Prof. Paneth is in error regarding *two* primordial substances. It is now thought—and correctly—that either electron or proton may be resolved into energy simply. But what is Energy?

> Shall we say that Force is "moving matter," or "matter in motion," and a manifestation of energy; or that matter and force are the phenomenal differentiated aspects of the one primary, undifferentiated Cosmic Substance?[1]
>
> . . . that, which is called "energy" or "force" in Science and has been explained as a *dual* Force by Metcalfe, is never, in fact, and cannot be *energy* alone; for it is the substance of the world, its soul, the *all-permanent* "Sarvaga," in conjunction with *Kâla*, "time." The three are the trinity in one, during Manvantara, the all-potential Unity, which acts on the plane of illusion (Maya) as three distinct things.[2]
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> ". . . To Occult Science, *force* and *matter* are *only two sides of the same* SUBSTANCE."[3]

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[1] *The Secret Doctrine*, I, 554. [2] Ibid., I, 582. [3] Ibid., I, 623.

Subject to some future specific name, this force is *substance* of some kind, and can be nothing else; and perhaps one day Science will be the first to re-adopt the derided name of phlogiston. Whatever may be the future name given to it, to maintain that force does *not* reside in the atoms, but only in "space between them," may be scientific enough; nevertheless it is not true. To the mind of an Occultist it is like saying that water does not reside in the drops of which the ocean is composed, but only in the space between those drops! . . . By viewing it as "an independent substantial entity," the theory extends the right hand of fellowship to Occultism, while the strange contradictory idea that "it is not related to matter otherwise than by its power to act upon it," leads physical science to the most absurd contradictory hypotheses.[4]

But the whole present day status of chemistry was thus predicted:

The revolution produced in old chemistry by Avogadro was the first page in the Volume of *New Chemistry*. Mr. Crookes has now turned the second page, and is boldly pointing *to what may be the last*. For once *protyle* accepted and recognized—*as invisible Ether was, both being logical and scientific necessities*—Chemistry will have virtually ceased to live: it will reappear in its reincarnation as *New Alchemy*, or META-CHEMISTRY. The discoverer of radiant matter will have vindicated in time the Archaic Aryan works on Occultism and even the Vedas and Purânas. For what are the manifested "Mother," the "Father-Son-Husband" (Aditi and Daksha, a form of Brahmâ, as Creators) and the "Son,"—the three "First-Born"—*but simply Hydrogen, Oxygen*, and that which in its terrestrial manifestation is called *nitrogen*. Even the exoteric descriptions of the "First Born" triad give all the characteristics of these three *gases*[5]

It is certainly not the modern chemist or physicist who will deny that chemistry is reincarnated as *metachemistry* which in every respect deserves the name of "New Alchemy." In fact, it is sometimes so called by its own representatives.

THE ONE ELEMENT

. . . Occult Science recognises *Seven* Cosmical Elements—four entirely physical, and the fifth (Ether) semi-material, as it will become visible in the air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. These latter will, however, appear as presentments during the 6th and 7th Races of this Round, and will become known in the 6th and 7th Rounds respectively. These seven elements with their numberless Sub-Elements (far more numerous than those known to Science) are simply *conditional* modifications and aspects of the ONE and only Element. This latter is not *Ether*, not even *A'kâsa* but the *Source* of these.—*S.D. I, pp. 12-13, Proem.*

[4]Ibid., I, 511-12. [5]Ibid., I, 622-23.

EVERY DAY OCCULTISM

THEOSOPHISTS may find endless correspondences and analogies between the *Gita* and the specific teachings of H. P. Blavatsky; indeed, between her teachings and the revealed or inspired scriptures of every people. It is this *concordance* which is to be sought, if the great First Object of the Theosophical Movement is to be achieved, and hence the Second Object of the Parent theosophical society is a prime factor in the realization of that named as First. The Three Objects are as one and indivisible as the Three Fundamental Propositions of *The Secret Doctrine*, or as what are, from the necessities of language, separately spoken of as Spirit, Mind, and Matter.

"The numbers 3, 4, 7, and 10," says H. P. B., "as synthesizing the *Unit* (macrocosm or microcosm, the evolution of a solar system or a man, an idea or a system of philosophy), are prominent" in every allegory. The combinations and correspondences of these numbers, marking the stages of evolution or Karma, are infinite. It is long indeed before the student extricates himself from entanglement in the mere *processes* of Life and begins in real earnest to seek the unbroken threads of order, or Law, instead of miracle, chance, accident, and so on, as the true Path through the mysteries of existence.

Mr. Sinnett and Mr. Hume possessed highly organized and trained minds, but their correspondence with the Theosophical Mahatmas and their subsequent course, show how extremely difficult, not to say impossible, it is for the complex being to grasp the mathematical simplicity of basic Nature. In Letter XIII of *The Mahatma Letters to A. P. Sinnett*, written in reply to a list of "Cosmological Notes and Queries" submitted by them, one of the Masters endeavors to clear up for them, and therefore for us, our fundamental difficulty. It is in this Letter that there are some missing words which, however, may be tentatively supplied, as italicised, thus:

> "Realize but once the process of the cycle of one sphere and you have realized them all. One man is born like another man, one race evolves, develops and declines like another and all other races. Nature follows the same groove from the 'creation' of a universe down to that of a mosquito. In studying esoteric cosmogony, keep a spiritual eye upon the physiological process of human birth; proceed from cause to effect establishing *the identity of the process* along analogies between the *evolution of physical man* and that of a world. In our doctrine *of evolution you* will find necessary the synthetic *method of approach*—you will have to embrace the whole *course of the cycle*—that is to say to blend the *macrocosm and the micro*cosm together—before you are en*abled correctly* to study the parts separately or analyze *any one of* them with profit to your understanding. Cosmology is the physiology of the universe spiritualized, for there is but one law."

All this may well stand as a key to the study of religion, science,

and philosophy, which deal with cosmology. They are *spiritualized* for the individual only as he is able to apply what he reads to himself, to recognize that what is treated of is *his own* evolution, to see for himself and in himself the "identity of the process"—that is to say the Self-operation of the one law.

Putting one's own Self in the place of Krishna, putting Krishna's own words at the conclusion of the seventh chapter in one's own mouth, one will then naturally ask one's Self the very question propounded by Arjuna at the commencement of the eighth chapter. So positing and so asking, one will find Krishna's reply "springing up spontaneously in one's own heart." This placing of oneself in the very position of another, even of the highest imaginable Being, is to draw very near to the state called Ishwara. All Theosophists long to come into "communication with the Masters," but few indeed carry their conception of universal brotherhood far enough to seek the Master within their own heart. The "heresy of separateness" holds us fast to the notion that Ishwara is *outside* of us. We are all believers in the fact of Masters as the embodiment of the Supreme Spirit, but can not rid ourselves of the notion that we ourselves are *not* such embodiments. So our idea of communication is a bodily one. Masters, we believe, can descend to our state, but that we can rise to Their state at will, is hard for us to grasp, because we do not regard it as an act of *will*, but some kind of a process, physical, mental, psychical—miraculous in short.

Only "Spiritual discernment" can bring us to the perception that all evolution begins and ends in the being himself—not outside of him. To see this is spiritual Discernment; to act on the perception is the spiritual Will; its fruitage is spiritual Knowledge—the knowledge of "the Kingly Mystery."

What that Kingly Mystery is, is shadowed in the ninth chapter—"shadowed" because that which is *direct* perception can never be other than shadowed by one being to another. It is worth while noting the alternations of the Dialogue in the various chapters of the Gita. Thus the first chapter opens with the perceptions and inquiries of principles (personified as actors in the drama) representing elemental evolution and the basis of action of all beings below man, as well as of human beings not yet arrived at the stage of Discipleship. How quickly they either disappear or cease a "speaking part!" Then "Sanjaya," representing the "middle-man" of indirect discourse, or the "men" of earlier races and stages, or the "scribes" who recount the "missing links" of all action or evolution—Sanjaya brings Arjuna-Krishna on the stage. Thenceforward it is the Lower Self, the true searcher for Wisdom, who holds the stage. His soliloquy is by us read as a physical dialogue between two characters, but those two characters in truth represent the

dual character of each of us. Little by little the characters are reversed, the Higher Self in each assuming a greater and greater importance in the drama of life, the Lower more and more restrained, and by this self-restraint arriving at Spiritual Discernment. Having discerned the Higher Self in life, the Lower now, in the eighth, asks—

> ". . . how men who are fixed in meditation (self-restraint) are to know thee at the hour of death?"

The response runs through the eighth and ninth chapters—that is, through life and death both; through the life and death of universes as well as of a single human existence. That which survives in the lowest is the same as that which survives in the highest. The principle of continuity is the Law of Laws, and that Principle is the principle of Perfection, not of imperfection. We are to give our Devotion to that principle of perfection in all nature and in all beings, in order that it may be embodied consciously by ourselves. Hitherto our actual concentration and meditation have been upon "evil"—upon the imperfections in nature, in others, in ourselves—and not upon the "good," the Perfection which is Spiritual evolution.

"Resist not evil and it will flee from you" is a profoundly Occult saying. But how is such a true gospel of non-resistance to be assimilated by us? There is no action without a basis. If we throw away our life-basis, the struggle against evil perceived, what shall replace it? What but the perception of "the Universal Divine Perfections?" So all the chapters lead by this principle of continuity to the Devotion of the tenth chapter—devotion to Perfection instead of to its opposite, imperfection.

How universally Evil is necessary to mankind can be easily seen. No religion can get along without its personification of the "Devil." Who ever heard of a "reformer" whose whole life and mission was not bound up in fighting some evil, real or imaginary? What possesses every Arjuna but the fixed stare of "evil" on every hand against which he must "fight" as if salvation depended on destroying evil instead of creating good? Arjuna—and ourselves—are resisting old effects instead of setting up causes for better effects, and so constantly enmeshing ourselves in the fatal wheel of mere repetition—reincarnation—instead of gaining emancipation.

Naturally, then, the eleventh chapter shows that all imperfections inhere in ourselves as well as all perfections; that the same Power which creates the one creates the other; that each one of us is himself Creator, Preserver, Destroyer and Regenerator. We come to see by the Divine Eye of our Higher Self—

> "the whole universe animate and inanimate gathered here in one"

—and that one, our very Self.

There is no room for egotism, desire, aversion, or the instinct of self-preservation—the four degrees of spiritual ignorance—in the man who has come to the "Vision of the Divine Form as including all Forms." Speaking in modern phraseology the trouble and difficulty with us all is that our psychology is all wrong. We think to cure evil by talking about it, by proscribing it, by fighting it, by ignoring it—and so fail to perceive that all the time what we are actually doing is to dwell upon evil. "As a man thinketh, so is he." Thinking constantly of evil we think only of escaping from it, as if escape were freedom. Even in our enjoyment of "good," we are subconsciously oppressed by the fear of "evil," so that it is never really absent from our consciousness. In our very highest "intimations of immortality" the fear of death is present!

Not till the "vision splendid" floods the heart and the whole nature of man is seen, with good and evil both in him, not he in them, will any man be able to "rise above the pair of opposites" and gain that devotion which has SELF alone as the constant Object. And this is Faith—faith whether in Self manifested or Self unmanifested, faith in Self whether its embodiments be good or evil. What this Faith is, is indicated by Krishna at the close of the twelfth chapter where he calls it the "sacred ambrosia," the "religion of immortality." It is that ichor of the gods of which the Greek dramatists and poets spoke. It is the very meaning of the English words Spirit, Life, Consciousness, Soul, Self.

CONSCIOUS DIVINITY

The Doctrine teaches that, in order to become a divine, fully conscious god,—aye, even the highest—the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i.e.*, to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience.—*S. D. I, p. 106.*

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

"HELLO, Fred."

"'Lo, Sam."

"Where you going, Fred?"

"Down to the movie. Come on with me. I was looking for you."

"Don't believe I can, Sam, but thanks, anyway."

"Oh, come on. *Why* can't you?"

"Well, I promised to meet Harry at the Rooms this afternoon. We're going to read up about caterpillars and butterflies together and then go 'way up in the Park and see if we can find some cocoons. If not, we're going to watch tadpoles. Better come along with us. It's lots of fun."

"No siree. I hate that old Park. I've been there a hundred times and I'm tired of the same old things. When I get out of school I want to play, or see something with a 'kick' to it."

"Why, so do I, Fred, and so does Harry, too. But he says he'd rather do something that has a kick forward and not backwards."

"Huh; I don't see any kick in a caterpillar, even if he has got lots of feet."

"Neither did I till I got to talking with Harry one day. Since he's been in Theosophy School he says all the animals and insects and plants and things seem to him just like people, living and doing things and playing and working all the time."

"Yes, but they've got no sense. Who'd ever want to be a caterpillar or a butterfly or a tadpole?"

"Nobody, of course. But, just the same, lots of people are. Movies are just make-believe butterflies, and Harry says he guesses lots of boys and girls who are crazy about them are just really human caterpillars hoping to turn into the same kind of butterflies themselves as soon as they can. And, anyway, there's a good deal more 'sense' in the way the animals and plants and insects live than the way we do. And right here on the street are hundreds of 'tadpoles' just swimming around, with no more idea of what they're doing or where they are going than real tadpoles."

"That Harry is a queer guy. He makes me tired. He doesn't like the movies, and he doesn't like the radio, and he'd rather walk than ride, and he'd rather ride horseback than go in an auto, and he'd rather moon around in the Park in his old clothes than go down town or to the movies. I tell you, Sam, it just isn't *natural*. Why, I believe he'd rather

study than play. He never has any real fun. He's always working at something or other."

"That's where you're wrong, Fred. I believe he has more fun than we do, for everything he does seems to be play to him. You know he can outswim and outrun us both and beat us dead easy at tennis. And you know how it is at school—he helps us all out. Harry's no 'sissy' or 'Sunday-School kid.' You know that as well as I do."

"Yes, but *why* doesn't he like the radio, and why doesn't he ever go to the movies—or hardly ever?"

"Why, I was telling you. Harry says *everything* is a movie, if you look at it right. Only you don't just sit still and look at it. Everybody is a movie actor, too, all the time himself. Everybody is 'making-up' and playing 'make-believe' all the time—and doesn't dream it. That's where half the fun comes in. And everybody is writing 'scenarios' all the time, and trying to get his 'plays' accepted—just as we're doing right now! And 'radio,' says Harry: 'you just watch wherever you are, and you'll get real live radio right off the air—everybody trying to talk at the same time—more 'senders' than 'listeners-in,' you bet you. And Harry's right about it, too, isn't he?"

"That's so—if you look at it that way. But where does Harry get all this stuff?"

"Well, you bet he never got it at the movies or off the radio. I guess he must have got it from his mother. She used to live in the country before they had all these stunts, and I guess she wanted Harry to learn about *life*, even if they do live in the City. She thinks people don't really live any more—that a City is just a big insane-asylum."

"I don't know Harry's folks, but his mother teaches in Theosophy School, doesn't she?"

"Yes, she does, but Harry says she just gets the boys and girls in her class to talking and telling about things, and then, when they ask her, she talks about the same things. Only, it doesn't seem the same as teaching. It wakes you up. It isn't just like something out of a book. You'd think you were right there, doing it yourself, only seeing it through her eyes. Harry's like that, too. When I go with him, I can see twice as much—just as if there were two of me."

"If you get such a kick as that out of being with him, he must be a kind of movie actor himself."

"Well, maybe that's so, but it's the right kind of acting, for I never get tired, or sore, or lazy, or wish I could do something else, or want what I haven't got, after I've been with Harry. And it always makes me feel like trying to get the same kick out of things that he does."

"Wish I could, too, Sam. But, how does he manage it?"

"Why, he says the kick we get out of some things makes us look

backwards so we just remember what we haven't got and what somebody else has. The real kick is in our imagination and we need to use it more, that's all. Because the real fun of life is to imagine ourselves in the other fellow's place—and then see if we can't do what we want done ourselves."

"When I Was A Mineral....!"

Question—Were human beings once minerals and plants, and how long ago? How about the old Kabalistic aphorism, "The stone becomes a plant, the plant an animal, the animal a man?"

Answer—Minerals become plants, plants become animals, animals become humans, and humans become "Gods," only in an *analogical* sense. The sun neither rises nor sets, but in relation to the earth it appears to do both. In that relation it is the earth which turns, and not the sun; but it is the sun which appears to turn. A mineral no more becomes a plant than a piece of paper becomes a child's "first reader." A plant no more becomes an animal than a "first reader" becomes a "second reader." The Life, or Soul, or Being, or Ego, in a given state of consciousness, or form, seems to other beings in the same state to be identical with the form. When the being leaves that form and enters another, the form dissolves; and the Ego, the Perceiver, immediately finds itself in another state or form, not visible to the beings in the preceding state or forms.

Physically, then, no *form* reincarnates, since all forms are compound; but the elements which were assembled in one form, reassemble in a similar or different form. Forms do not progress, but combinations of them do. This progress in combinations of forms constitutes intellectual evolution. In the same way, no intellectual form progresses. The progress is in the understanding of ideas; and this is spiritual evolution. The Soul, then, is at all times the evolver; the various kingdoms are what he evolves. Certainly the same Soul, or Monad, which now we name Man, is under other conditions given other names. But if the word "Man" is taken to mean self-consciousness, then there is no self-consciousness in the kingdoms below man. So the kingdoms below man do not become man, any more than ignorance becomes knowledge. But the being who now has a given degree of knowledge is called Man. When that same being had a lesser degree of knowledge he was given different names, as also he is given other names when he has a higher degree of knowledge than the human. This brings us back to the real meaning of the word "being," which is spiritual—that is, that Being is Spirit, plus knowledge.

NATURE AND MAN

THE Universe is embodied consciousness, says the teaching of Occultism. Man is the microcosm of the macrocosm, says the same teaching in another formula of expression. Both these sayings are necessary to present the opposed phases of the same great truth: the indissoluble union existing between Nature and every part of Nature.

Our tendency is to think of Nature as one thing and ourselves as something different. This tendency, rooted originally in our ignorance, has now become so fortified as to be automatic; that is, it exists unconsciously to ourselves and dominates our thinking. Its great force and power are not realized until we endeavor to substitute another basis of thought, another direction to our energies.

An illustration may be found in the ordinary life of each individual. Let any adult human being see a reason to change, and endeavor to change, any of the fixed habits of body, mind or feelings into which he has fallen during this single life-time, and he will be appalled oftentimes, and surprised all the time, at the truly tremendous vitality and resistance to change that he encounters in that part of himself which he desires to transform. A French author has powerfully expressed this in words that are roughly translated as follows: There is something which is more powerful than duty; that can destroy love; that can master hate; that can ruin genius; that can extinguish a civilization; that can corrupt religion; that can control life itself: *it is habit.*

If habit has such power through the mere acquisitions of a single life-time in the narrow limits of one personal existence, how much more awful is its hold when it occurs on the more advanced plane of life—that is, of the whole human family—and through the greater sweep of successive incarnations!

Nowhere has this been more powerfully expressed than by H. P. Blavatsky. Writing in *Isis Unveiled* (ii, 593) she says:

> *There are external and internal conditions which affect the determination of our will upon our actions.* (It is not) fatalism, for fatalism implies a blind course of some still blinder power. (It is) *destiny,* which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, following faithfully the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the

empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions.

It is easy to see that in the italicized words and phrases of this writing she was referring to *Karma,* though she did not use that word. Karma appears to us under three great guises: external conditions, internal conditions, and destiny, or what happens to us unexpectedly, externally and internally. External conditions are our environment of time, place and circumstance. Internal conditions are our environment of thought, will and feeling. Destiny, as we view it, is that which is or will be beyond our power to change. H.P.B. repeats the same ideas in many places in her writings subsequent to *Isis,* and still more definitely, as such expressions became useful by reason of the wider diffusion of theosophical teachings and nomenclature. The first volume of the *Secret Doctrine* (pages 642-646) repeats and expands the ideas given in our quotation from *Isis.* There is room for but a sentence or two here, but every student would do well to "read, ponder, and digest" the full reference. She says:

> We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. If one breaks the . . . . "laws of life," one must be prepared to fall into the chaos one has oneself produced . . . . He need not accuse Heaven and the gods, Fates and Providence, of the apparent injustice that reigns in the midst of humanity.

"Nature," from the standpoint of Occultism, is, therefore, a collective name for the whole mass of beings involved in our stream of evolution, and Karma or "Law" is a name for their inter-actions. Occultism recognizes no "dead" or "inanimate" matter; no "blind" or "unintelligent" Law. Each being is constantly acting upon the whole in accordance with his intelligence, and the whole mass of beings is as constantly reacting upon each. To each being "Nature" presents a dual aspect: himself and all the rest. To each being "Law" presents the same duality: what he does to others and what others do to him.

But from our human fixed and erroneous basis of thought and action these dual *aspects* of Nature and of Law *seem to be* two distinct and separate things: *we* are one thing and "nature" something else, something outside of and separate from us; *we* try to do something and "law" either interferes with or makes possible our doing, either brings us what we want or inflicts on us what we do not want. So "law" also is something outside of us and separate from us and our "actions" and the "law" something different.

But this fixed tendency goes deeper yet, because, as said, it proceeds in fact from our ignorance of our own nature and of all nature. This ignorance is the *basis* of our sense of separateness, so we think our "mind" is one thing and the "mind" or intelligence in "nature" are two separate things also. We do not recognize that there is but "one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole infinite Kosmos." We know a little, and we either "think that little all," or we think that the Universal Mind—or "God"— is separate from and outside *our* Intelligence, or that our intelligence is separate from and outside of Universal Spirit. This false basis, or "sense of separateness" permeates and sustains *all* our thinking and actions, constitutes in fact our "egotism" or "personality."

It is not "we" or "God" whom we have to destroy: it is our false idea of ourselves and the One Spirit; that "we" are separate from "God." It is not "actions" of ours which have to be killed, or "Law" which has to be obliterated: it is our false idea of irresponsible action, of "fate," "miracle," "chance" or "destiny" that has to be slain. It is not our acquired nature which we have to abolish, but our false idea that this acquired nature is our "self" that has to be rooted out.

Once we gain a clear apprehension of the truth about Nature and ourself, then begins the mighty task of destroying the false basis, the substitution of the true one and the re-education and reformation of our complex instrumentality of action which we have hitherto thought to be ourself. We need all the help we can get, and that help is sufficient; but we can *get* it only by *giving.* We begin to adjust our internal relations to our external relations and as we do that we shall find that our external relations *adjust themselves:* as *we* act toward "nature," nature re-acts toward us. And step by step with this harmonizing action, the harmony—or light—of Intelligence, the union of our consciousness with the one Spirit comes about. "From action, harmony; from harmony, knowledge; from the harmony between knowledge and action meditation results; from the harmony in meditation, knowledge and action there ensues renunciation, and from renunciation emancipation immediately results—the Soul becomes one with the All, and Man becomes the embodiment of the Supreme Spirit and has the whole of Nature for the object of his attention."

This is the task upon which every earnest Theosophist is now engaged.

ON THE LOOKOUT

Scientists on Immortality

Dr. Heber D. Curtis, of the Allegheny Observatory, one of those in the very first rank of American science, has now, after a lifetime spent in the study of astronomy and of the many sciences involved therein, come to certain conclusions which he expresses in one of the finest statements emanating from scientific sources for a long time.

> I personally find it impossible to regard Handel's "Largo," Keats' "Ode to a Grecian Urn," and the higher ethics as mere by-products of the chemical interaction of a collection of hydrocarbon molecules. With energy, matter, space and time continuous, with nothing lost or wasted, are we ourselves the only manifestation that comes to an end, ceases, is annihilated at three score years and ten?
>
> What we crudely call the spirit of man makes new compounds, plays with the laws of chemical action, guides the forces of the atom, changes the face of the earth, gives life to new forms and takes it away from millions of animals and plants. Here is a flame that controls its own flaming, a creative spirit which cannot reasonably be less than the continuity it controls.
>
> This thing, soul, mind or spirit, cannot well be an exception. In some way, as yet impossible to define, it too, must possess continuity. (*Los Angeles Times*, Dec. 31, 1926).

The second paragraph of this reads almost like a word for word translation of the ancient and wonderful Gayatri.

Dr. Philip Northrup, Professor of philosophy at Yale, claims to have discovered a new atomic theory which will enable "God" and modern science to be reconciled, though, says he, not the traditional God of the Christian religion—a somewhat unnecessary qualification. Clear sight is evinced by the following remark:

> If traditional mechanism is the last word in science, and today mechanism is the accepted belief of 99 per cent of the leading scientists, the fate of religion is precarious. (*Washington Times*, Dec. 30, 1926).
>
> It is an entirely new atomic theory, which will enable one to reconcile the thought of a God with modern science.
>
> One can be a sort of dualist-mechanist, but there are countless obstacles which the psychologists throw in the path of the student seeking to hold fast to a belief in God. (*Washington Times*).

The Great Fallacy

All this shows the fatal effect of the prevailing materialism in science, combined with the equally prevailing materialism manifesting in religious circles in the idea of a personal God. What Dr. Northrup seeks to accomplish by a new method, is to preserve both his idols by keeping them carefully segregated in water-tight shrines occupying polar extremes of his own consciousness. No "god" who is an entity of any kind whatsoever, can be other than a creature—a thing of time and space

and mortality, however transcendental its hypothetical image may seem in the imagination of its creator. True deity is not to be found or proven thus.

> When we speak of the Deity and make it identical, hence coeval, with Nature, the eternal and uncreate nature is meant, and not your aggregate of flitting shadows and finite unrealities. We leave it to the hymn-makers to call the visible sky or heaven, God's throne, and our earth of mud His footstool. Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain; it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality. (*Key to Theosophy*, p. 49).
>
> The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever-untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. (*Secret Doctrine*, 1888, I, 280-1).

Mr. Francis Trevelyan Miller writes in the *New York Times*, Dec. 20, 1926, as follows:

> The recipe for making a man is so simple that any chemist can take the materials and put them together. . . .
>
> Any modern mechanic in the engineering department of our great industrial plants could put the mechanical organs together. But after it is all done, who and what is going to run him—how are we to put life into him? What is the motivating force behind him? . . . . .
>
> It is the motivating force behind the universe itself, the immutable laws which keep the planets on their course and the operative power behind all existence.
>
> Call it anything you want to, God or soul; any name you can contrive to meet your fancy; the fact remains; it exists.

A CURIOUS CORRELATION

Students are familiar with the "recapitulation theory," which teaches that the embryo, in its development, runs through in epitome its whole racial history. A theory somewhat analogous to this, and also deeply significant to *Secret Doctrine* students, has been elucidated by Dr. Head and the late Prof. Rivers (*The Times*, London, Aug. 10, 1926). Experiments with anaesthesia show that it affects the different functions in a variable order, which these *savants* believe to be according to their appearance in evolution. The voluntary movements come first, then the static reactions, the muscular reactions of the eye, and afterward, the spinal reflexes.

The physical bodies of the race, developed from above downward —that is to say, nerves and nerve channels—are outgrowths and products of nerve currents, and not *vice-versa*. Human beings were conscious

psychic entities long before they were physical thinkers. Voluntary movements, of course, must have first arisen with, and gone hand in hand with, the first conscious contact with the material world, yet long before that conscious contact and the necessity of the corresponding mechanism, the nascent human being was in fact an *etheric embryo*, unconsciously absorbing his nourishment direct from the vital forces of nature.

The Pranic Shield

In *The Ocean of Theosophy* of 1893, Mr. Wm. Q. Judge wrote some sentences which, in the then state of physiological knowledge, were quite enigmatic, concerning the nature of vital processes:

> . . . the infant lives because the combination of healthy organs is able to absorb the life all around it in space, and is put to sleep each day by the overpowering strength of the stream of life, since the preservers among the cells of the youthful body are not yet mastered by the other class. These processes of going to sleep and waking again are simply and solely the restoring of the equilibrium in sleep and the action produced by disturbing it when awake. It may be compared with the arc-electric light wherein the brilliant arc of light at the point of resistance is the symbol of the waking active man. So in sleep we are again absorbing and not resisting the Life Energy; when we wake we are throwing it off. But as it exists around us like an ocean in which we swim, our power to throw it off is necessarily limited. Just when we wake we are in equilibrium as to our organs and life; when we fall asleep we are yet more full of life than in the morning; it has exhausted us; it finally kills the body. Such a contest could not be waged forever, since the whole solar system's weight of life is pitted against the power to resist focussed in one small human frame. (p. 36).

Just how could the body, merely by becoming quiescent in sleep, absorb an additional quantum of vital electro-magnetic forces—provided the existence of such were conceded—and that, in such wise that the passage of these forces would cause less wear and tear than resistance to them during waking?

Dr. Richter, of Johns Hopkins Hospital, has thrown more than a little light upon the subject. We quote from *The Washington Star*, Dec. 26, 1926:

> The tests also showed that the electrical resistance of the body is greatly increased during sleep, says Scientific American.
>
> In one case the onset of sleep automatically raised the electrical resistance of the body from 30,000 ohms to 500,000 ohms. . . the resistance is localized almost entirely in the skin of the body. A puncture through the skin with a needle, even the finest, reduces the resistance instantaneously practically to zero. . . the resistance of the body is a true and corresponding test of the depth of sleep. . . Awakening, however sudden, brings an instant drop in resistance.

These results are enigmatic and obscure—but significant. In sleep, does absorption of the vital-electric currents, called *prana*, go on behind a shield of more material substance?

THE NATURE OF LIFE

Mr. Judge further said:

> It cannot be said that one has a definite amount of this Life Energy which will fly back to its source should the body be burned, but rather that it works with whatever be the mass of matter in it. We, as it were, secrete or use it as we live. (p. 38).

And in *Isis Unveiled*, written 1877, Vol. I, p. 258, H. P. Blavatsky says: "Light is Life. . . Both are electricity." In the *Secret Doctrine* she says:

> This "Nervous Ether" is the lowest principle of the Primordial Essence which is *Life*. It is *animal vitality* diffused in all nature and acting according to the conditions it finds for its activity. It is not an "animal product," but the living animal, the living flower or plant are *its* products. The animal tissues only absorb it according to their more or less morbid or healthy state—as do *physical* materials and structures (*in their primogenial State—nota bene*)—and henceforward, from the moment of the birth of the Entity, are regulated, strengthened, and *fed* by it. It descends in a larger supply to vegetation in the *Sushumna* sun-ray which lights and feeds the moon, and it is through her beams that it pours its light upon, and penetrates man and animal, more during sleep and rest, than when they are in full activity. (I, 537).
>
> (Quoting Dr. Richardson:) "It (his "nervous ether") holds the nervous system throughout in perfect tension, during states of life. (*True*). By exercise it is disposed of (*rather generated*). . . and when demand for it is greater than the supply, its deficiency is indicated by nervous collapse or exhaustion. (Footnote: And too great an exuberance of it in the nervous system leads as often to disease and death. If it were the *animal system which generated it*, such would not be the case, surely.) It accumulates in the nervous centres during sleep, bringing them, if I may so speak, to their due tone, and therewith raising the muscles to awakening and renewed life. . . ." (I, 538).

The electric nature both of vitality and of sunlight have now become thoroughly recognized in science, the last addition being Dr. Geo. W. Crile's book: "A Bipolar Theory of Living Processes." He believes that life and death are a matter of electricity.

PELASGIAN PROBLEMS

The "autochthenes" (soil-born), who occupy somewhat the same place in ancient Greek history as does the American Indian in ours, have long been a scientific puzzle, only lately promoted from legendary status by discoveries such as the recent excavations at Asine in the Peloponnesus, under auspices of the Swedish Archeological Mission. (*New York Times*, Aug. 22, 1926).

These peoples, now as unknown as the Trojans before Schliemann, will some day rise into the light of objective history; a light whose rays will form one shade of the Theosophic beam.

> ". . . The Greeks were but the dwarfed and weak remnant of that once glorious nation. . ."
>
> What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock . . . Descending from the high plateaux of Asia, where the two Races had

sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands . . . Egypt and Greece, the Phoenicians, and the Northern stocks, had thus proceeded from that one sub-race. (*Secret Doctrine*, 1888, II, 743).

The Atlantis-Born

Atlantis is no myth; there is a highly objective chain of evidence leading from it to the Mediterranean regions by way of the Canary Island Guanches (men of huge stature), through the Cro-Magnon "cave-men," and coming to a head in the Basques, who have survived as a human island, a "witness on the scene." Prof. Osborn, among others, has seen the possibility of a connection between the ancient Cro-Magnon and the enigmatic Basque who survives near his remains; and the skeletal evidence of kinship between the former and the Guanch has often been discussed scientifically. The Basque language is of an agglutinative type whose nearest relatives are found among the American Indians; the Guanches had tribal and ethical customs akin to the American; and the reconstructed features of the Cro-Magnon are almost a portrait of the American Indian type, whom he also resembled in such habits as have been reconstructed.

An Interesting Summary

We learn from a scientific summary in the *San Francisco Examiner*, Jan. 9, 1927, that four theories as to the Basques are being debated:

1. They descend from the Iberi.

2. They derive from the ancient Berbers and a people depicted on Egyptian monuments. (Probably much truth in this, considering the Atlanto-Aryan origin of the Egyptians).

3. They belong to a lost Atlantic continent represented also by the Guanches and a West African tribe.

4. They are indigenous.

Number three is the only hypothesis which will hold *all* the water, and upon it one may rest content and confident; with the proviso that the Basque relationship, by much admixture, may be more linguistic than physiological.

What are we also to make of the fact that while de Quatrefages points to that "*magnificent race*," the TALL Cro-Magnon cave-men and the *Guanches* of the Canary Islands as representatives of one type—Virchow also allies the *Basques* with the latter in a similar way? Professor Retzuis independently proves the relationship of the aboriginal *American* dolichocephalus tribes and these same *Guanches*. The several links in the chain of evidence are securely joined together. Legions of similar facts could be adduced. As to the African tribes—themselves diverging offshoots of Atlanteans modified by climate and conditions—they crossed into Europe over the peninsula which made the Mediterranean an inland sea. Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected,

progress is almost non-existent through the whole of the vast period allotted by Science to the Chipped Stone-Age. *The cyclic impulse downwards* weighs heavily on the stocks thus transplanted—the incubus of the *Atlantean Karma* is upon them. (*S. D.*, II, 740-1).

A KARMIC SEER

In this connection, a curious case of "the knowledge possessed in former births" emergent in contemporary life, is presented by Prof. Frederick Soddy, one of the very foremost chemists of today. In *The Interpretation of the Radium, and the Structure of the Atom*, he notes evidence pointing to higher peaks of civilization in past ages, and suspects that legends of the "Fall of Man" are all that has come down to us of the days when "the world was plunged back again to begin its upward toilsome journey through the ages." The attitude of research into the mysteries of matter which has so fruitfully engrossed Prof. Soddy, formed the very root and base of the lost "magic" which made, and also utterly destroyed that forgotten world-order.

It is more than probable that the Ego of Prof. Soddy partook to some purpose of the activities of that rise and fall. Because he sees so clearly, and because of his horrified refusal to help his own (British) government in the development of further fiendishness in chemical warfare, it is logical to suppose that his activities were, even as now, of the Right rather than the Left branch, even though perhaps confined to the "lower lines of force."

LETHAL LOGIC

An epidemic of juvenile, and especially collegiate suicides has reached such proportions as to call forth the headline "THE DEATH'S HEAD ON THE CAMPUS." (*Literary Digest*, March 5.) Says the editor:

> It is significant that many, if not all, of these pitiful young suicides were of high mental caliber; some of them could look forward to all that wealth could bestow. They were on the brink of manhood, ready, but for some mental quirk or philosophical misunderstanding, to enter into the full service of life.

There are some who see with considerable clearness that the "mental quirks" and "philosophical misunderstanding" may be on the part of that modern "life" which could teach them no "service" worthy of a spiritual being fallen upon the evil days of modern progress. Among such the Editor of the Louisville *Herald-Post* finds himself:

> They remain a puzzling, ominous fact that hints at a fundamental defect, a tragic mistake, in our twentieth-century life . . . perhaps they felt that we, with our laboratories and our researches and our mechanical triumphs, have robbed the world of something precious. The old fables are dead and we have offered no new ones . . . We have lost something that youth needs; we must find what it is and put it back.

The Albany *Evening News* thinks that there "is no suicide philosophy among the young," but a "growing tendency toward cynicism

that is dangerous. Too much emphasis has been placed on the materialistic in these later days, particularly in this country, and too little emphasis on the spiritual." With the greatest of accuracy this journal places the responsibility on the "mechanistic interpretation of life," and thinks that it is not to be wondered at that "young people who have come to think of themselves as puppets should end their lives. What significance can life have for a puppet?"

The Schenectady *Union Star* considers the suicides as representing "the ultimate outcome of materialism if it is pursued to its logical conclusion. To the mind that makes a god of that which the human mind can grasp and analyze and solve there is nothing worth while ahead . . . What man must do, if he is to escape misery amid plenty, is to create a civilization in which his soul can live."

Where the Blame?

The Providence *News* tries to absolve the colleges from blame, by some "mental quirk" failing to observe that it—correctly but unintentionally—indicts the whole of civilization instead. It has not been demonstrated, the Editor claims, that there are proportionately more suicides among college students than among others of the same age. We incline to agreement—the same vicious philosophy of mechanistic determinism has in fact poisoned the whole of modern life. The *News* further remarks that suicide does not usually occur before all religious faith has been lost. "It is at least certain that where a sane belief in God exists, the temptation to suicide cannot prevail." The Editor does not explain to us how there can be a *sane* belief in that whose existence has never been demonstrated, and which is denied by all the facts of nature and life—such as these suicides, for instance. Nor does he explain how, among others, the "atheist" sects of Buddhism boast of less suicides than any Western people. His is a common view to which verisimilitude is lent by the failure of the religious mind to perceive that any sort of "personal god" basis of life is, logically carried out, deterministic to an even more hopeless extent than the doctrines of biology.

"Mechanistic Determinism"

But the majority of these Editors are correct in placing the responsibility upon "mechanistic determinism"—and this perceptiveness is a most hopeful sign for the future. The philosopher, Bertrand Russell, expresses a vivid and terrible period in the lives of thousands of us: "I experienced, in adolescence, just the same tendency (to suicide) as Mill describes—in my case because I thought the laws of dynamics controlled the movements of my body, making the will a mere delusion." Why should he not have thought so, accepting upon unthinking trust

the doctrine of that nature which is taught, almost without exception, to every student in our biological classrooms? Accepting them, like our present unfortunate and betrayed younger generation?

WHO ARE THEY?

Any orthodox biologist would be hard put to it to explain why the country is up in arms over the influx of a type of young human beings of natures unlike any of their forebears. On the time-honored principle that anything new must be wrong, these young have come in for a terrific amount of condemnation by those who forget that if the theories generally held be true, their sins must be ascribed to their inheritance or to the environment provided by their elders. As the *Literary Digest* of Dec. 25, 1926, remarks, however, the tide is turning, and our publicists are beginning to recognize the worth of the new phenomenon.

Mather A. Abbott, headmaster of Lawrenceville School, who ought to know, gives these immigrants from spiritual realms a clean bill of health.

> I have never known a more truthful, clean-living, honorable set of young men. They are different from the boys of my youth as the sun is from the moon—full of nonsense, full of passion, headstrong, mischief-loving, but five times as decent, as truthful, and as manly.
>
> In the first place, their leading characteristic is that they must prove everything by trying it. They do not begin where we leave off, as we want them to do; they must go through every experience themselves. They take nothing for granted. They want facts, not camouflage. They can see the false through a ten-inch board. They have an almost devilish intuition—I say "devilish," because I have been caught so often! They will have nothing of what they call "bull" on the part of an older person. I would rather talk to 5,000 people of your age than I would to my 500 boys. I have to be so abominably careful that I can prove every word I say!

Dr. Hopkins, President of Dartmouth College, says his only criticism is that they do not understand the necessity of discipline. (And whose fault may that be?) Otherwise, he says:

> Possest of abundant argument for doubting the validity of old loyalties which men have declared and then ignored, repelled by the interpretations of religion which pander to bigotry and intolerance, they revolt from the tawdriness and futility of it all.
>
> In search for better ways, they commit new follies. They defy conventions, they shock sensibilities, and, too often and most serious, they inflict cruel hurt upon themselves. But in the main this generation of youth is an indomitable one, seeking to be captains of their own souls and promising to succeed. In straight-forwardness, in unhypocritical honesty, in cleanness of thought and integrity of action, in aspiration and idealism, their like has not been seen before.

Cameron Beck, personnel director of the New York Stock Exchange, is in substantial agreement.

THE FUNDAMENTALS OF THE MATTER

What is the explanation? We are in a transition age, and subject to an influx of Egos of totally different quality—and a higher quality,

such as, perhaps helped to create the spiritual ascendency of ancient Arya. But what reception have we prepared for them? If, to save his real being alive, the student perforce goes against the prestige and authority of scientific instructors, against his own instinctive respect for them, what support can he claim from those pretending to represent the spiritual side of life? Why, an asinine reaffirmation of solemn absurdities petrified in the days of Moses, and out of all relation to logical thinking; or an earnest but shapelessly illogical optimism: "God *must* be in his Heaven; all *must* be right with the world;" or the impression implicit in two-thirds of the above comment, that idealism, spirituality, religion, must be clung to, not because they are *true*, but because they are *necessary*, however illusionary. Our ancestors and to a large degree ourselves, existed and exist happily by "believing" things known not to be so. Paradoxically, it is the younger generation which has the grown-up mind and *cannot* be satisfied with residence in a land of make-believe, though death be the alternative.

So these unfortunates come, entrained in the rush of life to a new race and a new cycle of evolution, and find their mental, moral, and spiritual murder in complacent bigotries, but above all in the crass, vivisection-derived, mechanistic superstitions and gross ignorances of our biological laboratories; in their doctrines which can be logically applied only at the risk of life mental, moral and physical.

But it is not a great tragedy; the destruction of a few skirmishers only. Among us are the fore-runners of another sort of men than we have known; and if at the present time they occupy the position morally analogous to a few highly cultured, unarmed civilized men among Papuan savages—it will not last, and the analogy will run to its completion. The miasmas held to be the breath of life by the elders cannot survive the light of that new cycle in which Theosophy will come once more into its own, as of old; in which its principles may not only be taught, but *demonstrated* by its Adepts. True Theosophists work for that, though few of them hope to see the day in this life. They carry the seeds of Life Immortal, leaving the dead to bury their dead.

Plants and Vitamins

Experiments recounted by Dr. Norman Clark, Iowa State College, show that plants can remain perfectly healthy when fed on pure chemicals without vitamins. Animals, it is thought, cannot live without them, yet in *Science* for Aug. 27, 1926, is found one case not explained, wherein heifers fed without, remained in as good health as any others.

All true evolution is in fact measured by relative approach to self-consciousness, which, considered as a matter of intellectual and physical intelligence, means *compound* consciousness. It is the addition of

successive elements of living matter—both physical and superphysical —which differentiate the plant from the mineral, the animal from the plant, and the human being from the animal. The human being is self-conscious for the same reason that he is more delicate and more vulnerable than the denizens of the other kingdoms: he is a vast compound of representatives of all the conscious lives in the universe, whose further evolution through their conjunction in him is one of the prime purposes of being.

By the same token, Dr. Frederick S. Hammett, of Wistar Institute, kept a rat alive and in good health, without a thyroid gland and no thyroid feeding, to an age corresponding to 82 in man; an unexplained phenomenon, scientifically, but certainly due to the fact that in the rat constitution that element had not evolved into an essential part of the life mechanism. It is interesting to note that from this instance of "animal experimentation" alone, it would have been deduced that the thyroid gland is not necessary to human beings; just as many disastrous theories *have* been based upon the assumption that man is an animal with no elements other than those active in the purely animal kingdom.

Scientific Tolerance

One of the most bitter condemnations of a scientific book which we have ever read, was spoken by Dr. D. T. MacDougal, of the Carnegie Institute of Washington, in passing upon Sir Chunder Bose's book on the ascent of sap.

"Too fantastic for serious consideration," "infantile fancies," "utterly lacking in scientific significance," "a menace and a danger to sound science," are typical terms.

Sir Chunder describes an elaborate and careful series of physical experiments by which he claims to have demonstrated that sap rises in plants by an action akin to the pulsation of the human heart, proceeding in the individual cells; yet Dr. MacDougal says that "no single direct observation nor any measure of pulsatory action has ever been made, by Bose or anyone else, yet an explanation of the ascent of sap is based upon such an idea."

Dr. Bose not only describes many such experiments in detail, but has exhibited his instruments in action to important audiences, such as the meeting of the British Association described in the *Daily Digest* of the U. S. Department of Agriculture for Aug. 7, 1926. It is possible that Dr. MacDougal hides behind the word "direct;" nevertheless the experiments as shown are as direct as it is possible to make in such a matter—next to clairvoyance, which without doubt Dr. MacDougal would consider even more unscientific.

He thus to all intents and purposes accuses an Indian scientist and

educator having many years fair repute, of fabrication and imposture. The reasons seem to be:

That Sir Chunder is bent upon rehabilitating Hindu science in the eyes of the world by combining the delicacy and intuitional powers of the Oriental with the mechanical accuracy of the West, which much prefers to keep its assumed superiority; that his experiments are based upon the axiom of a single universal life and consciousness as the basis of all actions and forces, and which is equally present everywhere, as much so in an atom of dust as in the brain of a man—than which nothing could be more abhorrent to the Western materialist and psychophobe; and last, though perhaps not least, is the fact that Dr. MacDougal has some opposing theories of his own to explain the same phenomena; though it is safe to say that he would not use the same means for their preservation against an accredited Occidental scientist.

Intolerance is becoming the national spirit of America, and it seems as strong in science as in religion. Dr. Driesch, professor of philosophy at the University of Leipzig, and one of the great biologists, says that ninety per cent of American laboratory men are mechanists, while in Germany they number but thirty per cent, and fast dwindling. (*New York American*, March 6, 1927).

Life Beyond the Electron

This same Dr. Driesch thinks that "mechanism is an explanation that does not explain," and that the "quantum" of physicists, an energy unit rather than a material one, holds the real secret of life and vitality. He shows that any one cell can perform any role in connection with others; that any part or amount of the cells in primitive organisms can be cut out, and yet the "life machine" will remain in its totality.

In his efforts to explain life, the Doctor has almost arrived at the Theosophical postulates. As witness:

> There must be something else besides a mere machine. What is this something else?
>
> The answer is that there is another mysterious element provided by nature. Man is matter, of course, but plus another factor which is akin to the mind or the quality of consciousness.
>
> Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings . . . The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology . . . It hardly seems possible that science can disguise from itself much longer . . . that things that have life are living things, whether they be atoms or planets. (*Secret Doctrine*, 1888, I, 49).
>
> Physical Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their inorganic vehicles. Nevertheless, all that will ever be accomplished in this direction has already been done, and

> Science will go no farther. She is before a dead wall, on the face of which she traces, she imagines, great physiological and physical discoveries, but every one of which w be shown later on to be no better than the cobwebs spun by her scientific fancies a illusions. (*S. D.* I, 133-4).

Dr. Driesch is one of the number who have ceased to "disguise fro themselves that things that have life are living things," and who hav set about in earnest to brush aside the "cobwebs." "May his tri increase!"

FAMILY "LIKENESSES"

Dr. Raymond R. Willoughby, of Clark University, has tabulate the results of tests on 100 families living near Stanford University, wit a view to determining the reality of family likenesses. The results a disconcerting to the apostles of the mechanistic view of heredity, wh would like to improve the race by cattle-pen methods.

The closest resemblance in mentality was found between sister an sister, the least between father and daughter. The degree of likene between brother and brother was about the same as between husban and wife; that is to say, practically none at all, speaking from the viewpoint of mechanical heredity. Dr. Willoughby thinks all this raises th question of the comparative power of heredity and environment forming personalities, and also how far similar types of minds may a tract one another.

Needless to say, the real question does not occur to him: How f do individuals reincarnate in a family because of likeness of characte and how far because of ties of inter-action previously constituted? Th answer must of course vary with family and individual, and must b infinite in its phases—a better subject for individual self-study tha for scientific analysis.

We have at hand a photograph from the *Washington Post* of Ja 30, 1927, showing the Krausch triplets, Trudchen, Dorchen, and Le chen, of whom we can well believe the claim that they cannot be to apart by their family. They are as dissimilar in character and tastes they are identical in appearance. The first likes strenuous athletics, th second mild games and manual tasks, and the third is a dreamer an bookworm. One likes an excess of salt, another dislikes salt but lik sour tastes and another has a "sweet tooth." One loves red while an other cannot tolerate it, both being keenly sensitive to colors, while th third is color-blind, and so on. This knocks into the discard most the ries about heredity and environment—the triplets being *identical* phy ically—but it does make an interesting study in Karma, especially to how quite dissimilar egos with strong ties can be caught in identic bodies.